The Church News

DIOCESE OF PENNSYLVANIA

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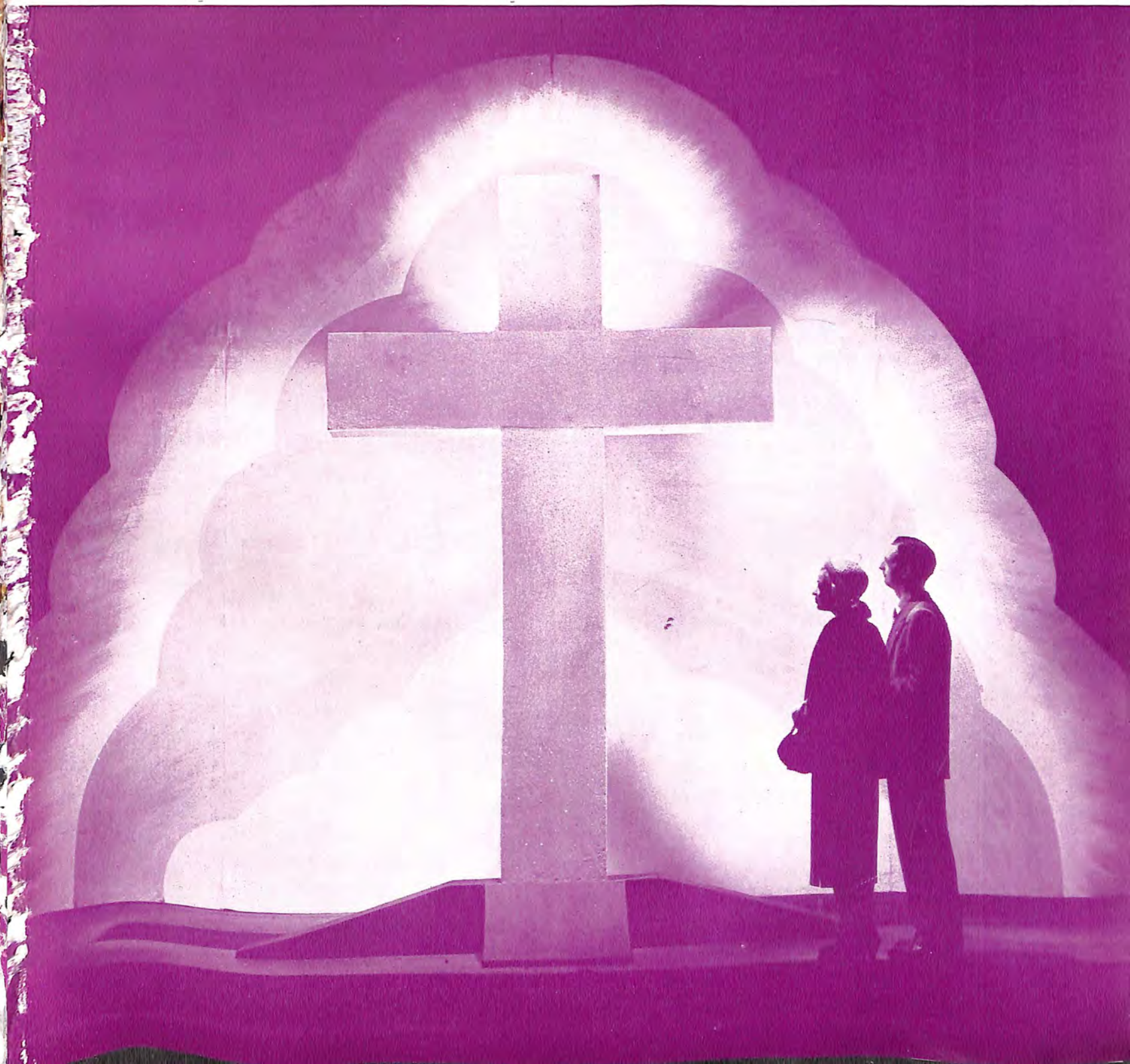

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11 A. M., Morning Prayer and Address;
4 P. M., Evening Prayer and Sermon.

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The Church News

OBJECT *1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.*

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ONE WORLD IN CHRIST

HEAR THE PRESIDING BISHOP

At the Sunday morning service on March 12, the Rt. Rev. Henry Knox Sherrill will broadcast a message to all members of the Episcopal Church which will be heard through station WIP at 11:30 a.m. by means of radio receiving sets installed in our churches for the occasion. This will be the climax of the "One World in Christ" campaign which was the outgrowth of action taken at the last General Convention for the expansion of our missionary and educational work, and the increasing budget necessary to carry out this work.

The church is seeking to inform all its members concerning its new program of greatly enlarged activity in Christian education, in missions at home and overseas, in Christian social relations, and in all the other phases of the church's national and world program.

All the clergy and other leaders have been asked to stress the overseas work during January, the work in our own land in February, and the enlarged program for education in March. We are printing in this issue a fine statement of the educational program written by the Rev. J. Wesley Twelves.

Special literature is available through your clergy for additional information concerning all details of the work of the Church. The Presiding Bishop has said "When the people are informed they will respond." Learn all you can of your church's work, go to church on March 12 to hear the Presiding Bishop speak to you, make your offering or pledge for the necessary expanded budget as generous as you can after you have prayed for the counsel of the Holy Spirit in this important project of your church.

THE NEW EDUCATIONAL MATERIAL

By The Rev. J. Wesley Twelves

It seems a surprising thing that the Protestant Episcopal Church, which has such an ancient and rich heritage, has done so little to teach her people the meaning of her varied experience. Our people know so little of what our Church stands for in historic Christianity. While we hold to many of the ancient beliefs and practices, yet we have so much to offer to this modern day in a way that no other one Church does offer. In our new approach to Christian Education, we are about to open this Treasure Chest of things old and new.

Many of our people are not yet aware of what is really happening. Educational and religious leaders of our Church are presenting a new philosophy of teaching for us. A portion of the fruits of their labors is already in our hands. Much of it is still to come.

Because we as a Church have done so little in this field of Christian Education in the past, we must now catch up. For that reason, most of the material now coming out is not for children in the Sunday School, but rather for adults, and especially for parents. During the past year, three family study courses were published. Many parishes availed themselves of the opportunity of learning what the Church teaches about Marriage and the Family. It is not enough to deplore the increasing rate of divorce. It is the part of wisdom to teach what makes for a happy marriage. Again where parishes took advantage of the opportunity, the people were given a new appreciation of our historic Prayer Book, and the meaning of worship as this Church conceives it. So also were our people taught the meaning of Stewardship of time, talents and money. Unfortunately, not too many of our people were given this chance to learn, and many did not respond even when the courses were given. We do not yet conceive of ourselves as a Teaching Church.

Now, there is being unfolded a series of six full sized books under the general title of the Church's Teaching Series. One by one these books are coming out. The first, The Holy Scriptures, is now available. Parishes will be using this book as reference when they are studying the course, Consider the Bible, a series of six pamphlets to be used by study groups during this Lent.

In May of this year, the second volume, Chapters in Church History will be ready. Other books will follow, on the Faith of the Church, Worship, the Prayer Book, Christian Living and the Church at Work. Many of us are anxious to see just what the Church is going to say about doctrine. Our Church has never before taken an official stand on doctrine, except as found in the Prayer Book. It will be a hard book to write, and there will probably be a great deal of discussion and comment. It is going to be difficult to satisfy all the different shades of belief represented in the Episcopal Church.

Adults and parents are to be instructed first on the contents of these books. A small book has already been published, called Bridging the Gaps, and shows how the Holy Scriptures may be interpreted to parents, who will be expected to play an important part in the future teaching of their

children. The newly married are to be given special instruction in a book soon to be published, so that they may begin to give their young children Christian teaching. The Young people are to be instructed about their future marriage. You see, the Church believes that a great deal depends upon the influence of the Christian home, and more responsibility will rest upon parents to teach their children.

Everybody wants to know when the new lesson material for our Church Schools will be available. It is in the process of compilation. Teacher's Manuals and books for parents will be integrated. Some material for experimental use will be tried out next fall in a few schools. It will probably be on the nursery and kindergarten level. Similar trial periods will be followed on the material for older children. While teachers and others concerned are all anxious to know just when they are going to get the new lessons, they must not overlook the fact that they should be working with parents now in order to prepare the way. The book which should be in general use is "Bridges" referred to above.

This new educational material has been well planned and is intended to be used by the whole Church, young and old. The General Convention was so impressed by the whole set-up, that they increased to a very considerable degree the budget for Christian Education. The people of our church will be given an opportunity to show their interest and willingness to support the efforts being made, in the offering to be taken on March 12 in all parishes.

A Special Prayer—By the Presiding Bishop

O God, who hast called us out of darkness into thy marvellous light and hast set before us an open door; give us the will to bear our part in preaching among the nations the unsearchable riches of Christ. Grant that all men everywhere may see in his face the light of the knowledge of thy glory, and being drawn unto thee, may become one world through the power of him who is the Way, the Truth, and the Life, now and forever.

—Amen.

THE CHRISTIAN EXPERIENCE OF COMMUNISM IN CHINA

By the REV. CHARLES H. LONG, JR.

The Christian churches of China have gone through two general phases in their experience with Chinese Communism. The first phase came during the period preceding the major Communist victory. During this time Communist armies were small guerilla forces fighting a hit-and-run type of warfare, basing themselves almost exclusively in mountainous or isolated rural areas. The quantities of American aid poured in for the support of the Nationalists plus the smallness of their own numbers made the Communist position continually a precarious one. During this phase they frequently took positive anti-Christian measures in the areas which they controlled. Because the Communists had been in the position of bandits for many years and because their actions among the common people had been frequently ruthless, even uneducated Christians were from the first opposed to the Communists. While they were weak and concerned primarily with military ends, the Reds would not tolerate any opposition groups in the territory which they did control.

Work by Foreigners Curtailed

During this time there were an undetermined number of Christian martyrs—most of them Roman Catholic and most of them, Chinese. The work of foreign missionaries was curtailed and gradually eliminated. The record for the longest period for which any missionary was able to continue his work in Communist territory was held by a Belgian priest who stayed at his post for fifteen months, most of that time forbidden to carry on his normal work and kept almost in a state of house arrest. Church property was often seized for the use of the Party, and even hospitals which were of obvious service to the common people and to the Party, even to the extent of caring for wounded Communist soldiers, found it almost impossible to continue their work. Communists were considering only short-range objectives, not long-range benefits to the community. The regular report of hospitals and clinics was that they had been invaded by armed bands of Communists and their medical supplies and instruments carried off for use of the Army at the front.

Only one group that I know of managed to continue effective service in Communist areas. This was the Friends' Ambulance Unit. They were staffed by people who were absolutely neutral in political matters or definitely friendly to the Communist movement in China. Even they had great difficulties, but they did receive tremendous respect and reputation throughout the Red areas.

When I asked the Communist Foreign Affairs Bureau in Nanking about the possibility of my returning as a missionary to China the following interesting conversation took place:

"Are you a Roman Catholic?"

"No, I am a Protestant."

"That is good. You are with the Friends' Ambulance Unit then?"

"No, I am with the Sheng Kung Hui (the Chinese Episcopal Church)."

I then described the type of humanitarian work, education and medical care which was carried on by our Church in China and emphasized that it was a Chinese Church for the most part under Chinese leadership. The official was also impressed that in my own work I was the assistant to a Chinese rector and not the imperialistic boss of some Church.

"Mr. Long, I cannot speak for Peking. I cannot tell you their final decision but it is my belief that we will welcome the missionaries back to China before any other group."

At that time there was much discussion of the need for China's continuing business contacts with the West. So I replied, "Thank you, but are you not being just polite about this? Is it not true that for the reconstruction of China you would welcome back the American businessmen and engineers before the missionaries?"

He answered simply, "We shall need them but we will not welcome them."

Behind that conversation lay a refinement in Communist policy towards Christianity.

It gradually became impressed upon their top leaders that there was a difference between Roman Catholics and Protestants. Roman Catholics had an official anti-Communist policy. There was no question about what Communists should do about them.

But Protestants' attitudes towards Communists varied with each parish and congregation. The poor Communist could not tell what the Protestants would do next.

Surprisingly enough even at this stage in the Revolution, orders went out from the top commissars that religious liberty was to be protected until each case could be decided on its own merits. A Protestant congregation in effect, was declared innocent until proved guilty. Of course, it took quite a while for this decision to reach the lowest level of the Communist organization but toward the end of the first phase of Christian experience, there was clearly a double standard for Roman Catholics and Protestants in Communist minds.

Promise of Protection

The second phase of our experience under Communism began with Communism's major successes. When the Communists' armies began to mushroom in size, when they extended their control by a series of victories to include major cities and productive areas from Peking down to Shanghai, they were faced with the responsibility of governing and reconstructing the country, of tackling the complexities of modern cities, of winning international recognition and respect, a very different set of problems than those which faced them as a group of hunted revolutionaries. Several factors argued for an increased tolerance of religious groups. The first was the need for winning support of most of the population in newly won territories. Communism has learned from experience in Russia and other places that religious persecutions often lost more for the cause than they gained. They learned to avoid making martyrs if it was at all possible to do so. The urban areas were the areas of the greatest Christian strength.

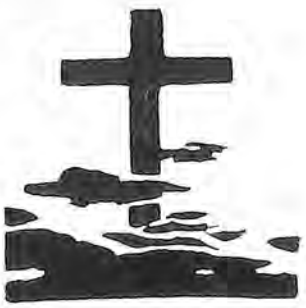
Secondly, Communists from a political point of view had no reason to fear Christianity in China. The Chinese Christian Church is very small in numbers and had no record of political activity to which the Communists could point. In Czechoslavakia, for instance, the church is a very large majority of the population, a powerful political unit with a long history of involvement in temporal affairs. This problem for Communism simply does not exist in China. On the other hand Communists there are facing far more fundamental social and economic problems than the problem of the Church. They frequently say Christianity is one matter which can wait.

OUR COVER

By special permission of the Citizen's Good Friday Observance Committee, we reproduce on our cover the picture used by the Committee last year in publicizing the community observance of Good Friday. The cross was erected on Reyburn Plaza, near City Hall, at Broad and Filbert Streets.

Third, the Communists were anxious at first to win recognition from the Western democracies and to avoid giving occasion for anti-Communist propaganda in the West. Therefore, it happened that whenever they took a major city the first proclamations issued to reassure the people included the statements:

"Religious liberty will be respected. The lives and property of all foreigners will be protected." They have kept those promises, for the most part, down to the present time. Our churches all remain open and the Chinese clergy are continuing at their posts. In only one or two exceptions out of the thousands of Christian churches in the Yangtze Valley has there been any interference on the part of the Communists in the Church's life. So, too, our schools and hospitals have not been seized but have been encouraged to go on and in some cases have even won great praise from the new regime. Schools and hospitals, however, as distinguished from the churches are regarded not as private institutions with special privilege but as assets of the People. They are, therefore, being subjected to ever more rigid controls under the legislation of the People's Government. Eighty per cent of the missionaries who returned to China after the War are still there under the new government. Most of them report that they are able to continue their work, but there are still serious difficulties in traveling from one city to another. Those who fled their posts before the Communists' advance have naturally been labled anti-Communist and forbidden permission to return to their posts.



Living Conditions

Living conditions for foreign missionaries are more difficult than ever before. They do not have the protection, wanted or unwanted, of the Embassy or Marines. The blockade at Shanghai has prevented the import of foreign-made articles and food. They have no special privileges which exempt them from suffering the same hardships that the general population of China must suffer at this time. For instance, there is a reported rigid control of fuel and electric power which makes it almost impossible to heat one's home in the winter or to run such luxuries as electric refrigerators or fans.

What has been the reaction of Christians to the Communist victory? There was a minority on the one hand who identified the Kingdom of Heaven with the goals of the Revolution and have welcomed Communism without reservation. This minority does not include any significant portion of the responsible church leaders. There is another minority group among Protestants who are as bitterly anti-Communist as the Vatican. This minority is largely confined to those who have suffered directly from Communist persecution during the first phase or who were among the privileged few whom Communism has overthrown in the second phase of the Revolution. Fundamentalist Christians tend also to take this position. The middle group and the majority emphasize two things—first, they note that Communist policies towards Christianity are not yet final. They admit that Marxism in theory is atheistic and anti-Christian. They also note that Chinese Communists are not so in practice. This group sees that there is an opportunity now to influence the new regime while its policies are still fluid and unformed. Christian individuals represent a strong voice in the coalition governments at all levels up to this time.

Secondly, this major group has been filled with a sense of repentance. Communists' success they feel is partly "because we have not been Christian enough." The idealistic young commissars who took Nanking and Shanghai deeply impressed the population with their spirit of humility, sacrifice and austerity. There were, in the first stages of the occupations at least, no reports of bribery. The Black Market was wiped out; legalized prostitution abolished for the first time. American movies criticized not because they were propaganda but because of their overemphasis on sex and a low standard of married life. So Chinese pastors con-

fessed to one another and to the missionaries, "These people do the thing we only talk about." In other words, there was through all of the Chinese Church a realization of what Archbishop Temple meant when he said, "Communism is a Christian heresy." There was a realization of what others mean when they speak of Communism as the "judgment of God."

Great Searching of Heart

In China, as by report in Asia generally, Communism has meant to the people what a religious revival would mean. It has appealed to the mystical side of the Asiatic. In Europe and in Russia the movement is perhaps chiefly that of an economic theory and a political party. In the Far East its success can be traced more definitely to its semi-religious character. At least to the young Chinese with whom I talked, the decision being made in China is not between capitalism and Communism, not even between totalitarianism and democracy but between Christianity and Communism. If this is true, the repentance and deepened faith of Chinese Christians is just as significant as the discipline and amazing success of Chinese Communism. There is a great searching of heart on the part of Christians there. The question was raised again and again, "What is the essential nature of the Church which we seek to preserve, and how much of the Church, as we know it, is the unessential contribution of capitalism and Western culture?" Among Chinese Christians there is a general opinion that Communism in China is there to stay, that it will continue to increase its power and that the judgment on the churches, the separating of wheat from chaff, is only beginning. There is also a conviction that this experience may well help the Chinese Church to come of age.

In Manchuria, for instance, which has been longest occupied by the Communists, the present situation is as follows. There are only a handful of foreign missionaries remaining. Some of them have been able to remain only on salaries provided by the Communist government as teachers in medical schools or universities. Of 200 churches which existed before the turnover and which were largely dependent upon foreign support, only forty-seven now remain at all, *but they are entirely indigenous and self-supporting.* On the basis of present indications other areas of China will not undergo such a severe experience or radical change in their life as the Churches in Manchuria.

Christianity Offers Finer Fellowship

Christians have come to regard their faith as a long-range weapon as opposed to the short-range effectiveness and seeming superiority of Communism. They have perfect confidence in the ultimate victory of the Church. Part of this confidence they base on a recognition of four strengths in Christianity which correspond to four fatal weaknesses in Communism. The first is Christianity's proven *staying power,* "Always the church seems dying; yet it lives." Christianity has adjusted to many social and economic orders. The Church has turned countless defeats into victories. Communism has yet to prove its staying power, and in fact during its brief existence has already changed its theory and character at essential points.

Secondly, Christianity is *a two-dimensional community.* Part of the Communist appeal is the appeal of an intimate and disciplined fellowship, a fellowship within which one gives all to the cause and demands nothing for oneself, in which personal selfishness is lost in the vision of the perfect society. There is no question that Communism does create the kind of Community which appeals to youth. Yet Christianity is not only a fellowship between man and man but a fellowship between God and man. And where this fellowship of the faithful truly exists, Chinese Christians believe it will be far stronger and more satisfying than any party allegiance.

Thirdly, Christianity offers a *solution to the problem of failure.* Communism does not know how to deal with failure either in the form of individual sin or in the form of official mistakes. Such failures are ignored, kept from the press if possible, and where it is not possible to ignore them they are simply rationalized away by a revision of the theory. Christians face the problems of evil and sin honestly and with a positive faith in their redemption. One young Communist claimed that Christianity could never be revolutionary because, "How can you have a revolution when you forgive your enemies?" Christians in China are realizing that this is just the revolution they seek to extend in the world. The principle of forgiveness of enemies cuts far more deeply into the roots of evil in the world than that of class struggle.

Finally, Christianity is strong because of its *openness to truth* wherever that truth may appear. Communism is a slave to its theory. Anything which is critical or in opposition to basic principles of their theory cannot be accepted as truth. Communists are afraid not only of free scientific inquiry (as in the Lysenko case). They also are afraid of the free circulation of news and opinion. The Iron Curtain and the controlled press will ultimately invalidate the truth which now exists in Communism and cause its collapse from within. Christianity in China, because it is open to truth even when presented by an enemy, because it is learning to live under the "judgment of God," believes with faith unshaken by present trials that God will ultimately guide the Church to victory.

INTINCTION

At the recent General Convention, the House of Deputies and the House of Bishops agreed that "A BISHOP HAVING JURISDICTION MAY AUTHORIZE INTINCTION, as an alternative method of administration, provided, however, that the chalice shall in no case be withheld from any communicant of this church who desires to receive in the manner now provided by the Prayer Book."

In the light of the above, Bishop Hart has communicated the following information to the clergy:

1—In permitting the use of intinction, the General Convention did not necessarily recommend that it be adopted.

2—If intinction is used, I would suggest that the Priest place the intincted wafer to the lips of the communicant or else allow the communicant to intinct the wafer in a chalice in which there is just enough wine to cover the bottom of the chalice. Clergy who use the latter method have had a chalice made that is wide and very shallow. The regular chalice or the chalice from a private Communion set is not satisfactory because there is danger of the fingers of the communicant touching the wine.

3—There is no question about the fact that a communicant who desires to receive the chalice in the regular way should be allowed to do so. Some bishops have issued instructions that no clergyman shall refuse to allow a communicant to receive by intinction. I am not willing to issue such instructions. If a clergyman has a conviction that conditions do not require intinction, he is not obliged by the action of the recent General Convention to use it.

Bishop Hart's Message

The Church Club dinner for Bishop Armstrong on January 17th was a very happy event in our diocesan life. The large attendance, the splendid fellowship and Bishop Armstrong's moving address made it an evening to remember.

The Church Club's Committee of Bishops' Men has made real progress in its effort to increase the knowledge of our laymen about the Church and the opportunities in our diocese. The Chairman says, "What we are interested in having accomplished by the end of this Lenten Season is as follows: Each Rector or Vicar suggest to the Committee the names of laymen who are qualified to act as Bishops' Men in their particular Parish. These Bishops' Men are to organize a group of laymen (Vestrymen included) within their Parish to meet with the Clergy and carry out a program of instruction and education. The Church Clubs' Committee will assist by supplying materials on many subjects. An annual program will be provided. News and subjects of Diocesan importance will be brought to the attention of your group so that your Parish will be more of a power in the Diocese.

We hear of Parochial Men's Clubs failing because they are trying to appeal to the layman through secular programs. Some of our Parishes have realized this and have an organization in which the clergy and laity have joined together in a program of learning what the Episcopal Church means to the layman. Ask yourself these questions: Are we preparing men to become likely candidates for our Vestry? Are our vestrymen prepared to be intelligent delegates to the Diocesan Convention? Ignorance is certainly not the answer to these questions. Only through an intelligent, friendly program of education may be created a group of laymen competent to perform the tasks they alone must do. How many times have we criticised our representatives in Congress for passing legislation which, to our thinking, was not for the good of the Nation? The Diocesan Convention is the "Legislature" of our Church. The importance of having informed delegates cannot be minimized.

In order to accomplish the purposes for which we are all striving, it is highly essential that you, as an interested clergyman or layman, communicate with this Committee of Bishops' Men of the Church Club, Mr. W. Parke Heston, 1300 Morris Building, Philadelphia 2, Pa. and learn how you may benefit your Parish by instituting this program for the men."

I appreciate the work of the Church Club and commend it to you. The Lenten Season offers a real opportunity of becoming more thoroughly informed about the Church's needs and policies.

Faithfully your Bishop,

Oliver J. Hart

DIOCESAN EXTENSION PLAN

Other dioceses have gone ahead with their Diocesan Extension Plans, notably our neighbor, the Diocese of Delaware, but so far we have been unable to set up the Laymen's Committee that we want to lead the campaign in this diocese. We hope to have a definite announcement to make to the diocese soon after the first of April. Meanwhile, the resolution of the Executive Council stands that we need a minimum of $150,000.00 for Church Extension in the Diocese; $125,000.00 toward the new building at the Philadelphia Divinity School; and $125,000.00 for the maintenance of a Diocesan Conference Center.

PHILADELPHIA DIVINITY SCHOOL

The midwinter meeting of the Associate Alumni of the Philadelphia Divinity School was held at the seminary on January 26th, beginning with a service in St. Andrew's Collegiate Chapel with the Rev. Emani Sambayya, professor of New Testament, Bishop's College, Calcutta, India. He spoke on "The Church in India." Luncheon was served in St. Paul's House, followed by the business meeting of the Association.

The Rev. John Heuss, D.D., has notified Dean Gifford that the exigencies of his office make it extremely difficult for him, personally, to teach the course on "NEW METHODS IN CHRISTIAN EDUCATION." Dr. Heuss has planned the course and arranged for it to be given by Canon Vesper O. Ward, the Editor-in-Chief of the new curriculum, and by Mrs. Dora Chaplain, the Associate Editor. The course will be given at The Divinity School on Wednesdays at 11 A.M., and is open to the clergy and other qualified leaders in Religious Education. The first session was on February 8, and was conducted by Dean Gifford and Miss Cutler. Canon Ward will take the other Wednesdays.

A special course on Religious Education and Adolescent Psychology will be given at the Philadelphia Divinity School on Monday evenings at 6:30 P.M., beginning February 6. The lecturer will be Mrs. Geraldine F. Seiler, B.S., M.S., of the Psychological Diagnostic Bureau. Mrs. Seiler has had an unusual training and experience in the field of Psychology and Sociology. She is a member of the Society for Projective Techniques and Rohrschach Institute and has been certified as Clinical Psychologist by American Board of Professional Examiners in Psychology. She has served as Psychologist at the Philadelphia General Hospital and the Municipal Court, and, since 1940, as Psychologist for the Woman's Medical College and Hospital, and for Hahnemann Medical College and Hospital. For the past two years she has held the position of Psychologist at the Naval Hospital in Philadelphia.

Mrs. Seiler is a communicant of the Memorial Church of the Good Shepherd, Oak Road, Germantown.

A cordial invitation is extended to the clergy and others who are interested to take advantage of this unusual opportunity.

Woman's Auxiliary

MRS. OLIVER J. HART, *Editor*

President's Message

One of the greatest joys of being President is the privilege of visiting parish and mission branches, thus getting acquainted with the women of the Diocese and learning of the interesting and various ways and means of carrying out our program. One group, at each meeting, hears a report from a different Missionary Committee. Another group has one member give a resumé of reports from all the Committees under the Department of Missions. In one parish each meeting is based on one emphasis of our Program. We note with joy that the women in more parishes and missions are working together in one organization, disregarding such artificial barriers as age, etc. For instance at S two groups joined forces, an older and a younger group. "Of course," they report, "at first there were a few headaches but now everything works beautifully." Their President is a young mother of three children who not only keeps house (she bakes wonderful bread) and looks after her family, but also cares enough to give a regular part of her time to her Church.

One new President (newly converted to Woman's Auxiliary) said, "I have never before found anything so exciting."

Here is a clever plan (or is it a plot!) At a Woman's Auxiliary meeting whose program included a pep talk on the Missionary Enterprise followed by a speaker from Liberia, every woman was given the leaflet "Remember All The People." Then there were placed on a table copies of The Cries of Race and Clan, beside which was a heap of $1.00 bills. Everyone present was invited to take a leaflet provided she was willing to take also a greenback. This was loaned as a talent and must be put to such good use that, at a given time it will be returned with interest. The returns from this investment will be used by the group to increase its pledges, through the Missionary Committees, to the Advance Program of the Church.

Another branch had a panel on one of the leaflets with an interesting background of maps and other visual aids. Let us all do everything in our power to put across the information contained in the three current leaflets on the Church's Program. Then on Sunday, March 12th our Presiding Bishop will be speaking to a well informed and responsive audience in this Diocese and we trust throughout the whole church.

At the evening Presidents' meeting on January 31st the new P. M. R. device was used. Those present were asked to write on a slip of paper and hand in their "post meeting reactions." These will be a useful guide as we plan the next Presidents' meeting, Wednesday, March 29th at 10:30 a.m. in the Church House.

ELIZABETH C. BEATH

Corporate Communion

Annual Corporate Communion and Breakfast for all the women of the Diocese, on the Feast of the Annunciation of the Blessed Virgin Mary.

Saturday, March 25th marks a day for the women of the Diocese of Pennsylvania when extraordinary acts and exercises of devotion are called for.

Very early on that day women will rise, some of them before dawn, not to annoint the Body of our Lord at a sepulchre, but to present themselves, at His Holy Altar, to receive His Body and His Blood, the strengthening and refreshing of their souls, which is their reasonable service, that they may be quickened together into Newness of Life, in His Holy Fellowship. Joyfully they will be remembering a woman, the mother of our Lord, whose Annunciation "Behold the hand maid of the Lord, be it unto me according to thy word" must have made the universe itself tremble in awe. Henceforth all generations have called her blessed, all womanhood held in reverence to her honour.

The prayer intention of this Corporate Communion is for the active participation of all the women of the Diocese, in the life of the Church. The service will be at eight o'clock in Christ Church, 2nd street above Market, Philadelphia. Bishop Hart will be the Celebrant. Following the Holy Eucharist, Bishop Armstrong, the new Bishop Suffragan, will give a message at Breakfast. (We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ, by the message of an angel, so by His cross and passion we may be brought unto the glory of His resurrection; through the same Jesus Christ our Lord. Amen.) The archangel Gabriel said unto Mary; "With God nothing shall be impossible."

ANNUAL MEETING

Monday, May 22nd

Afternoon and Evening

Save the date

Know Your Church's Work in Christian Education

Christian Education is the March emphasis of the National Council's new know your Church program. If we are indeed spiritual illiterates, then Christian Education is a key to release us from our shut-in-ness and parochialism.

If, as laymen, we are to be effective agents in our Church's Advance Program; if our conviction is to be expressed in intelligent, well-directed action, then we must be fully aware of the significance and implications of the Doctrine, Discipline and Worship which that Church embodies.

Dr. Heuss, our National Director of Christian Education, said at the time of General Convention that the Church has four vital tasks in the world to-day; To worship Almighty God; to bind up the wounds of the world; to evangelize the pagan community at home and abroad; to educate those who are in the Fellowship from the cradle to the grave, and those outside whom we can reach. Worship will be casual, help will be small, and evangelism non-existent without education.

Two kinds of material are offered, one for children in a Parent Parish Program, and the other for adults. The success of the Church School course depends upon home co-operation and the willingness of young adults to be teachers. The units of study for adults are designed for parish groups rather than women's organizations. However, the work of the women is to support, promote and extend the program of the Church, and we can at least ask, or even urge the Rector to plan for the use of these units of study.

Let's expect that Christian Education will improve our condition, and give it a fair trial.

Church's Mission Overseas

"One World in Christ," the theme chosen for 1950, should mean everything to the Overseas Committee, particularly. As everyone knows, the Overseas work, which now includes the extra-continental countries, literally covers the world, and we have tried in our budget for this year to take in new, as well as old, projects, Okinawa being one of the new.

The National Council has apportioned a 25% increase to overseas missions this triennium, so that we felt the least we could do was to increase our budget the 6% that the National Council decided on for the whole work of the Church. I feel confident that this will be no hardship for the parishes included in our diocese. The response in 1949 was so wonderful that our budget was not only met, but oversubscribed by almost three hundred dollars. Five hundred dollars more in 1950, divided among all our Churches, will mean an added effort, but we are proud to make any contribution we can to "One World in Christ," and the leaflet "Remember All the People" will be an inspiration to every one of us throughout the coming year.

Our pennies fell short this past year of the wished-for mile, so what about asking our friends (not only those interested in our committee) to save their "Coppers" for us? The addition to our budget could be raised right there!

Let "Onward, Christian Soldiers" be our motto for 1950—we must love, so sincerely, what we believe, that we must be willing to work for it—and we certainly believe in our Church!

HOSPITAL MAY FETE

May the month of flowers brings to the Elizabeth Price Martin League for Service the annual May Fete. Each one of us can become a most important factor in the success of this event by keeping our nimble fingers busy during the preceding two months before the affair. Can you imagine a more delightful way to spend the windy days of March tucked away, knitting or sewing articles to be sold at the booths? Year by year the receipts of the May Fete have grown thanks to your great interest. Will you help us to make this the most successful May Fete in our history? Articles may be sent to the Episcopal Hospital or to the Church House, where they will be most gratefully received. Blanche McNeal, *Chairman of Publicity.*

RECEPTIONS TO BESTOW HONORS

The Church Club of Philadelphia held a reception and dinner at the Union League, on January 17th, in honor of the Rt. Rev. J. Gillespie Armstrong, Suffragan Bishop of Pennsylvania. Some four hundred ladies, laymen and clergymen were in attendance. While it was a charming social occasion, the dominant note was on a serious spiritual plane as Bishop Armstrong spoke helpfully about the reality of prayers for each other in the Christian Fellowship. Bishop Hart and Bishop Remington participated in the occasion on behalf of the Diocese.

On January 24th the wardens, vestrymen, and organizations of the Church of the Epiphany, Germantown, tendered a reception in the parish house to honor the Rev. J. Wesley Twelves on the occasion of his 25th anniversary as rector of their parish. Clergy from nearby parishes, and ministers from churches of other denominations were guests. During the 25 years of the rectorship of Mr. Twelves the condition of the parish has been steadily improved.

Some 50 friends of the Rev. Stanley R. West were entertained at dinner at the Rittenhouse Club on the evening of January 31st, when he was presented with the Girard College Alumni Award for distinguished service. Members of the Standing Committee of the Diocese, of which Dr. West is a member, were in attendance. Vestrymen from Calvary Church, Conshohocken, where he has been rector since 1924, as well as fellow workers in the Boy Scouts of America and Rotary International were also present. Bishop Hart spoke of Dr. West's faithful and successful work in the ministry. The president of Girard College and the president of the Alumni Association also paid tribute to his influence and great credit which he had reflected upon Girard College, where he was a student for about eight years early in his life.

The Board of Inspectors of the Eastern State Penitentiary and Dr. Baldi, Superintendent of Philadelphia County Prisons, recently entertained at dinner eight men who had been associated with the Eastern State Penitentiary for at least 25 years. The Rev. Alfred M. Smith, who had not so long before celebrated the 30th Anniversary of his membership in the Staff of the City Mission and has ministered to men in the Penitentiary for more than 27 years, was one of the group entertained. All of the eight men, except Chaplain Smith, were State employees in some capacity at the Penitentiary. He, along with the others, received from the Board and Dr. Baldi as a mark of appreciation a gift of a fine wrist watch.

Inquirer Photo

The Rev. Dr. Stanley M. West, Bishop Hart, and Dr. Merle M. Odgers, president of Girard College

Department of Christian Education

Dates for Clergy Calendars

Lent—Parish Family Study Groups—"Consider the Bible"
March 1-12—"One World in Christ." Emphasis—"Christian Education"
12—*Climax*—"One World in Christ." Presiding Bishop speaks.
April 30—Nationwide Corporate Communion of Youth
May 13—Diocesan Youth Convention
June 11—Presentation Service
11-17—Provincial Summer Conference—Hood College, Frederick, Md. (formerly Sweet Briar)
June—Bishop Hart's Clergy Conference
June 25-July 1—Diocesan Summer Conference for Young People.

Lenten Ideas!!

Begin now to make notes of the ideas you are using in your Lenten program which are proving successful. What you are doing at the Children's Weekday session; how you are getting over the meaning of Lent and the raising of the Lenten Offering; things children are doing to increase their offerings and ways you are visualizing the raising of the offering. Pass your ideas on to us so we can share them with others. Don't wait until next year to send them in—that is fatal—send them now while you think of it!

Lenten Guide—1950—Travels

Copies of the Lenten Guide for Church School Leaders, prepared by the Church School and Special Offerings Committees, are sent each year to a special list of clergy and Directors of Religious Education in other Dioceses who have requested that their names be put on our mailing list. They reciprocate and send their publications to this department. This year not just one copy of the Lenten Guide has gone to the Diocese of Long Island—but practically all the stencils used in making up the Guide. Their appreciation of the fine work done by our two committees was expressed in their desire to duplicate the Guide for use in their diocese. So—off to Long Island went the stencils but not to stay! As soon as they have used them they are to be sent to the Diocese of Bethlehem for reproduction there! The journey will undoubtedly end there as the life of a stencil is not too long. The work done by these two committees is more than rewarded when the results are appreciated by so many.

The Guild of the Little Children

Quietly but steadily the work of this Guild goes on! The vision and understanding of the group of devoted Churchwomen who initiated, and are carrying on, the work is recognized by everyone. They firmly insisted that it was not enough to send prayers, stories, pictures, etc., to be used at home with the pre-nursery age child but—we must educate the parents in the Church's faith and practice so that *they* might be better able to teach their children. The emphasis of the National Church today is the same.

Do you know about—and have you examined their kits—ask to borrow one!

To Know The Christ — *To Make Him Known*

"One World in Christ"

The youth of our church are demonstrating that they are, in fact, young Churchmen by planning their Mid-winter District meetings around this theme. "When the Church's Youth know they will respond" is their belief. Keynoting the meetings are two *young* missionaries from this diocese, recently returned from China, the Rev. Charles H. Long, Jr. and Mr. Richard T. Corsa. Mr. Long was attached to St. Paul's parish in Nanking, served as chaplain to the American Embassy there and organized student work at Nanking University, Ginling College and Central China University.

Mr. Corsa because he could both speak and write Cantonese spent his war service years in China. After the war he returned to China as a Missionary teacher. He taught English and Physical Education at Soochow Academy until recently when along with Mr. Long and others he was sent home on an indefinite furlough.

This is Christian Youth speaking to Christian Youth on the importance and therefore the responsibility of Youth in the Church.

CHURCH SCHOOL MISSIONARY OFFERING

Schedule of Meetings

February 12—Norristown Convocation at All Hallows, Wyncote. Speaker, the Rev. Charles H. Long, Jr.
February 25—South Philadelphia Convocation at St. Elizabeth's. Speaker, the Rev. Harold Hopkins.
February 26—Chester Convocation, Districts 1, 2 and 3 combining for this meeting at the Church of the Incarnation, Drexel Hill. Speaker, Mr. Richard T. Corsa.
February 26—North Philadelphia Convocation at St. Ambrose, Kensington.
Speaker, the Rev. Charles H. Long, Jr.
March 5—Germantown Convocation, District 1, at Calvary Church, Germantown. Speaker, Mr. Richard T. Corsa.
March 5—West Philadelphia Convocation, Speaker, The Rev. Charles H. Long, Jr.

Diocesan Youth Council

Members of the Youth Council, a couple of months ago, looking at their job as representatives of large numbers of young people decided they did not know enough so asked that half of the meeting time be devoted to business and half that they might better "know." This was wise thinking. The meetings have never been more interesting and the Young People are becoming better informed "Young Churchmen."

Dates for your Calendar

April 30—Nationwide Corporate Communion of Youth. Begin to plan now the details—the last weeks in Lent are such busy ones and *after* Easter is too late. *Invite—all* youth of the parish 14-25 to be present.
May 13—*Diocesan Youth Convention* for all Young Churchmen 14-25 years of age. *Watch for the program.*
June 11—Presentation of the Lenten Offering.
June 25-July 1—Diocesan Conference for all Young Churchmen 15-25.

MEETINGS OF TWO CHURCH SCHOOL ASSOCIATIONS

The Main Line Church School Association met at the Church of the Redeemer, Bryn Mawr, on January 16th. The principal speakers, the Rev. William Enkichi Kan and Mrs. Kan, spoke of the work of the Church in Japan, which is the subject for Lenten mission study this year. Both of the speakers received part of their education in the United States and both are engaged in educational work in their native country.

The Southwest Church School Association met at St. Stephen's Church, Clifton Heights, on January 19th. Bishop Armstrong, as the principal speaker, spoke of the importance of the work of Church School teachers. He said the best teachers should be assigned to the youngest children. He urged the importance of the spiritual life of the teacher. "Those who would teach Christianity must themselves be Christians." He also stressed the necessity for a religious atmosphere in the home if the work of the Church School is to be effective.

PROVINCIAL CONFERENCE MOVES

The Conference of the Province of Washington, sometimes referred to as the Sweet Briar Conference, will meet at Hood College, Frederick, Maryland, June 11-17. The general theme of the conference will be "A Church Educates Its People." For complete program write Room 30 at the Church House.

GIRLS' FRIENDLY SOCIETY

"And He sent them to preach the kingdom of God, and to heal the sick—And they departed, and went through the towns, preaching the gospel, and healing everywhere."

During the Lenten season, more than at any other time of the year perhaps, our efforts are bent toward the missionary work of our Church. Lent, 1950 for the G. F. S. Diocese of Pennsylvania will mean, in part, St. Paul's Church, Balbalosang, Mountain Province, Philippine Islands and the Rev. Alfred L. Griffiths, priest-in-charge of St. Paul's Mission.

The mission reported seven stations and 319 communicants in 1947. Sunday congregations number 600 and more. The dispensary, with one foreign nurse, and one native assistant, the only medical or surgical help available in all that region, had nearly 9,000 patients in a year.

The members and sponsors of the G. F. S. Diocese of Pennsylvania through their box work will provide dozens of needed articles as infant blankets, diapers, infant nightgowns, slips and wrappers, boys' overalls and shorts etc. The Junior members, are being very far-sighted, and through their box work will provide Christmas gifts for Christmas 1950. As there is much difficulty in securing readymades and materials for sewing the Juniors will provide aprons, and dishtowels and quilt pieces for the women at the Mission and for the boys and girls, will provide books, head bands, handkerchiefs, neckbands, modeling clay, pencil cases and made over toys to make Christmas of this year a merry one. Our calendar of mid-winter G. F. S. events here at home on the parish and diocesan level is full indeed. The teenage members are sponsoring a "REal" square Dance, with Chris Sanderson doing the calling. This will be on February 17th at St. Stephen's Community House, 923 Ludlow St. If you like square dancing do come, you will be most welcome.

The Annual G. F. S. Quiet evening will be held on Thursday Feb. 23rd in St. Margaret's House. The conductor will be the Rev. Daniel S. Wood, Rector of St. James the Less. The First meditation will be at 5.45 P.M. Details of the supper and reservations can be secured from the G. F. S. Office, Room 42 of the Church House. We invite you to join us for this evening of meditation.

RADIO ADDRESSES IN LENT

A series of Lenten Addresses will be broadcast over Station WFIL by the Rev. John K. Shryock on the Sundays in Lent, at 1.15 P.M. The subjects are:

Feb. 26th.—The Pure in Heart.

March 5th.—Double-Mindedness.

March 12th.—The Price of Single-Mindedness.

March 19th.—Active for God.

March 26th.—What Must I Do?

April 2nd.—Useless Suffering.

CHURCHWOMAN'S CLUB

This year's Annual Meeting of the Club, held January 10, was particularly encouraging because the various activities reports showed increasing appreciation and use of the Club's facilities, not only by its members, but by many other parish and diocesan groups. As an illustration of the Biblical quotation that "they also serve, who only stand and wait," the House Committee and its volunteer helpers deserve special commendation for having served 4000 meals, ranging from simple teas to elaborate dinners, during the past year.

It is therefore apparent that to "keep the wheels moving," the Executive Board must be kept at full strength, and consequently to replace retiring members, the following ladies were elected to serve for an ensuing 3-year term:—Miss Clara Bowman, Mrs. Gertrude Jenkins, Mrs. Lyle Jenne, Mrs. Albert Kelsey, Miss Carrie W. Merryman, Mrs. Henry Miehle and Mrs. J. Percy Remington. The resignation of Mrs. J. Alison Scott, as Secretary, was accepted with regret, and Mrs. C. William Spiess was appointed Acting Secretary.

Announcement was also made of the spring programs for the usual weekly teas, with supper and entertainment following. A long-established custom ordains that the Lenten season focuses the Club's Tuesday evening programs on the work of the Church and its related agencies, and since Ash Wednesday falls on February 22, the first speaker in this series beginning February 28 will be Rev. John Robbins Hart, Ph.D. rector of Valley Forge Memorial Chapel. On March 7, Rev. Richard H. Gurley, St. Martin's Church, Radnor, will speak, and on March 14, the Club will be honored by the presence of Rt. Rev. J. Gillespie Armstrong, Bishop-Suffragan of the Diocese. The Church's work among the Navajo Indians will be outlined on March 21, by Mr. Donald Gardner, a student at the Philadelphia Divinity School, and a lay-reader at All Hallows Church, Wyncote. The series will conclude on March 28 with an address by Rev. Arthur J. Blythe of Morrestown, N. J. There will be no scheduled program on Tuesday, April 4, since that date comes within Holy Week.

In the Diocese

HENRY STUART PAYNTER, *Editor*

An Evangelical Mission is being conducted at the Church of the Holy Sacrament, Highland Park, from February 26 to March 5 by Father Stephen, of the Order of St. Francis.

The north transept window, in memory of Charles and Mary Elizabeth Hooper, was dedicated in the Church of the Epiphany, Sherwood, on the Sunday after the Epiphany.

The Religious Film Association conducts a branch library in room 419, Schaff Building, 1505 Race Street. Phone: Rittenhouse 6-5729. The finest films for use in connection with Church School, organizations, etc., are available. Recently procured are twelve episodes in the "Life of Paul" series of Cathedral Films. There are also available the latest releases for 1950 Foreign Mission Study Program.

Miss Lucille Noble, who spent a year in England as an exchange teacher, recently addressed the Parent-Teacher Association of the Church of St. John the Evangelist, Lansdowne. The price of admission to the meeting consisted of tinned meats, shortening, dried fruits, soap, cake mixes, etc., to be sent abroad to help augment the inadequate diet of those abroad.

At St. John's Church, Norristown, the rector presented choir crosses and money gifts to Stanley LeRoy Smith and John Toll for their faithful service and advancement in music. The Service League of this parish has added a new motion picture machine to the Parish House equipment. Mrs. Carl G. Lorenz has given several years supply of gums and spices that make up the ingredients of the incense which is used in the worship at St. John's Church.

Correction: The daughter of the Rev. and Mrs. Joseph Tatnall, of Oreland, was born December 13th. Her name is Nicola Jane.

St. Timothy's Church, Roxborough, issued seals in the shape and form of stamps in connection with the observance of the 90th Anniversary of the parish. Parishioners used them on the back of letters.

Eight Thousand Dollars has recently been added to the endowment fund of St. Clement's Church through an additional legacy from the estate of the late Lydia Prichett Borden.

"The Sports Jamboree" announced by the Men's Club of St. Mary's Church, Ardmore, consisted of a dinner with speeches by such sports celebrities announced as Al Wistert, Del Ennis, Benny Bengough, Wister Randolph.

"Advocate Associates" is the name of a new organization formed at the Memorial Church of the Advocate, 18th and Diamond Streets. It seeks former members of the parish and others who are interested in maintaining the services in this beautiful building.

The Altar Guild of St. Mary's Church, Hamilton Village, has undertaken the care of the altar in All Souls' Chapel at the Philadelphia General Hospital, where Chaplain N. Lascelles-Ward, of the City Mission, conducts services.

During the "One World in Christ" program a member of the vestry of the St. Stephen's Church, 10th Street, presented some phase of the program each Sunday at the regular service. These men were known as Minute-Speakers.

The Rev. W. Hamilton Aulenbach has been made a member of the Philadelphia Rotary Club, filling the classification made vacant by the death of the Rev. George Emerson Barnes, pastor of the Overbrook Presbyterian Church.

The vestry of the Church of the Holy Sacrament, Highland Park will purchase the house located at No. 6 South Cedar Lane, adjoining the church property to replace the present rectory which will be demolished in the widening of West Chester Pike.

Mr. William Guerrazzi, a lay reader at Christ Church and St. Michael's, Germantown, is making his home in the rectory of St. Nathanael's Church, Allegheny Avenue and E Street. Employed in an industrial plant, he will devote his time, outside of working hours, to work of the church.

A piece of art needle work, a memorial to Alice Dey Jackson, has been hung as a dossal picture above the altar for the primary department at St. Paul's Church, Overbrook. It is made up of a miniature handpainted copy of Raphael's Madonna, set in a circle of gold, silver and red sequins and thread on silk.

The vestry of the Church of St. James, Kingsessing, has set up an endowment fund for its cemetary in the Church Foundation, in order to avoid confusion concerning endowments for the church and those for the church yard.

The Brotherhood of St. Andrew chapter of St. Luke's Church, Germantown, sponsored a retreat in preparation for Lent conducted at the church by the Rev. Alfred W. Smith, of the City Mission staff, Saturday, Feb. 18, from 5.30 to 9.15 p.m.

The annual Quinquagessima worship service of the Young People's Fellowship of the diocese was held in St. Paul's Church, Overbrook, February 19, at 7.30 p.m. The speaker was the Rev. William P. C. Loane, rector of Christ Church, Ridley Park.

A green altar frontal recently blessed at St. Ambrose Church, Howard and Ontario Streets, was given by the organist in memory of his grandparents, Mr. and Mrs. John R. Humphrey.

The Woman's Auxiliary of St. Peter's Church, Germantown, will hold its annual Educational Day on March 6. The Evening Branch will meet February 27, March 6 and 13. Members of various organizations of this parish are combining their efforts in a series of four dinners.

A lectern Bible has been presented to the Free Church of St. John, Kensington, "to the Glory of God and in loving memory of Anna Teague Steele.

The annual corporate Communion and breakfast of the women of the Diocese will be held on the Feast of the Annunciation, March 25, at 8 a.m. in Christ Church, 2nd above Market Street. Bishop Hart will celebrate, assisted by Bishop Armstrong, who will be the speaker at the breakfast in Neighborhood House. Reservation for breakfast (75 cents) should be made at the Diocesan office of the Woman's Auxiliary before March 22.

Included among the Chaplain Section of the Old Guard of the City of Philadelphia (a veterans' association) are Colonel Oliver J. Hart, Colonel Percy G. Hall, 1st Lt. J. Clemens Kolb, 1st Lt. W. H. Aulenbach.

The Rev. Charles M. Coldren, formerly of the faculty of the Philadelphia Divinity School, has joined the staff of All Saints' Church, Frederick, Md., where he will be responsible for the educational program of the parish.

The Episcopal Day for the Blind will be held in the auditorium of Gimbel Brothers store Monday, March 13th.

The Rev. Lars Bache- Wiig, rector of the Church of the Holy Sacrament, Highland Park, represented the radio and television committee of the Philadelphia Council of Churches at a radio "workshop" recently in New York City.

Miss Melita L. Wall, who died November 27, bequeathed $3,000 to the endowment fund of St. Mark's Church, Frankford, and $1,000 to the City Mission.

St. Faith Church, Brookline, is planning to spend about $5,000 in the late spring to remodel the parish house to provide needed additional space for its expanded Church School and other activities.

The Church of St. Jude and the Nativity, 11th & Mt. Vernon Streets, has been sold to Ruffin Nichols Memorial African Methodist Episcopal Church. The old corporation will plan to continue its work in a new location.

The Rev. Jesse F. Anderson, rector of St. Thomas Church, 52nd & Parish Streets has been named vice chairman for the 1950 membership enrollment drive of the Philadelphia Fellowship Commission.

Reprints of the article "A Sermon in Stone" which was published in the Christmas issue of "Cathedral Age" and which gives a complete description of the Church of the Advocate are being sold for the benefit of the Acolytes Guild of that church.

The Church News

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CHURCH NEWS SHOP TALK

You can help us by sending in clippings of all Church items appearing in local secular newspapers, mentioning name and date of publication. It would be even better if you could arrange to have your local newspaper sent to us regularly, so that we may read it over and do our own clipping. We keep a scrap book of such clippings which are very valuable to us and to the Diocese.

Most parishes do send us all parish publications, bulletins, parish letters, or parish papers, whether published weekly or monthly. Many of the items we print came to our attention first through these parish sources. We should like very much to receive a copy of every piece of literature and every communication issued in each parish and mission in the Diocese. We are sometimes told; "Oh, there is nothing of interest to you in our publications." Please let us be the judge of that!

We should like to be advised of every forthcoming event of more than parochial interest, well in advance of the date of its occurence. THE CHURCH NEWS goes to the printer on the first of the month preceding date of issue—so please look ahead. Things that are done in a certain way in one place may be valuable in suggesting new ideas in another place. Help us to tell everybody all the news there is to tell as it develops in our various parishes and missions. We want to be a "clearing house" for ideas and experiences.

MUSICAL NOTES

The Volunteer Choir of St. Paul's Church, Chestnut Hill, is sponsoring a series of ten lectures given by the organist, Thomas B. Dunn. They are being held in the Choir House on consecutive Friday mornings from 10:30 to 11:30 A.M. beginning on January 20th. The subscription fee is $5.00 for the series. The lectures include the following topics, illustrated with piano, organ, and recordings:

Esthetique and Basic Elements, Harmony, Rhythm, Melody

History: Gothic, Baroque, Romantic, Modern, Gregorian Chant

Hymnody

Organ Music

Conditions of Protestant Church Music in America

Much of the greatest musical literature that has ever been produced has been written for church services. All too often this rich treasure is ignored, and trivial material is tolerated through lack of awareness of our heritage. Great church music is comparable to having the architecture of Christopher Wren, the paintings of Giotto and Raphael, the sculpture of Michelangelo as our own possessions to live with day by day. Let us therefore eagerly and with pride avail ourselves of this material.

The Diocesan Commission on Music is planning to hold the annual service for Junior Choirs at the Memorial Church of the Advocate late in April. At a similar service held previously in this church the combined choirs numbered 250 children.

The Franklin and Marshall College Glee Club will present a concert on the afternoon of May 6th, in the church of St. Martin's-in-the-Field, Chestnut Hill. The Glee Club is directed by Dr. William Reese.

You are looking forward, of course, to that important recital to be played by the organist, E. Power Biggs, on the new organ in the Church of the Redeemer, Bryn Mawr, on Monday, April 17th.

The Mendelssohn Club of Philadelphia with Harold W. Gilbert, Director and Alyce Bianco, Accompanist gave St. Matthew Passion by Bach, Wednesday Evening, February 8, at 8:30, in the Church of St. Luke and the Epiphany, 13th Street below Spruce.

A new organ has been installed in the Church of the Messiah, Gwynedd and was dedicated "to the glory of God and in loving memory of Henry McKean Ingersoll." Mr. Ingersoll was for many years a member and vestryman of the parish and was especially active in the field of music in connection with the Church. Mr. Donald MacDonald, of Curtis Institute, gave a recital on the new organ on January 30th.

St. Mary's Church, Hamilton Village, has presented over 300 copies of the 1916 edition of the church hymnal to the U. S. Naval Academy chapel at Annapolis. The Rev. Robert N. Stretch, a priest of this diocese, is on the staff of chaplains at the Academy.

The clergy and three choirs of the Church of the Holy Apostles and the mediator recently visited the Home for Incurables to conduct the Sunday afternoon service.

Miss Murial Adams, a communicant of the Church of the Holy Nativity, Rockledge, and a pupil of Mr. Harold Gilbert, has been appointed organist at All Saints' Church, Crescentville.

SOCIAL RELATIONS INSTITUTE

On Thursday, January 19, 1950, an institute, sponsored jointly by the Departments of Christian Social Relations of the Executive Council and the Woman's Auxiliary was held at the Church of the Advocate, 18th and Diamond Streets. The Rev. T. A. Meryweather, chairman of the department of the Executive Council, acted as general chairman. This institute, the first of its type in this diocese, was attended by approximately 200 delegates from fifty parishes and missions.

Two separate sessions were held at 5:30 P.M. on the subject "The Parish and Family Life" led by the Rev. Robert Morris, chaplain, Episcopal Hospital, who illustrated his remarks with slides showing the new method of the Pioneer Health Center in England where he had been for six months in 1949. The two fold emphasis of this experiment was (1) that the family not the individual should be the unit and (2) that work be carried on with the family as a member of the Center in all fields of life, recreational, health, social and religious. Mr. Morris intimated that an experiment along this line might soon be started in this diocese. Such a plan as outlined would provide activities for a seven day program.

The other session was "The Parish and Community Welfare" at which the Rev. Arnold Purdie, Associate Director of the Department of Christian Social Relations of the National Council presented the subject. He stated that the parish which is alive and vital can by following the historic social mission of Christ make great

contributions to the welfare of the community and through it to forwarding the work of the Church. The services given by persons conscious they are Christians and wishing to serve Christ by working for the good of the community and the institutions are of particular value. Parishes can aid by giving direct help to individuals, material, counseling, or spiritual; by assisting the community to meet its problems and offering facilities; by providing various volunteer services and by concern for Church agencies. Mr. Purdie said that not only does the Church have its historic tradition as a social pioneer to carry on but also that, if democracy is to be strong and healthy, it should offer opportunities for citizens to work for the good of others. The value and worth of the services offered by the Church and its agencies depend on the interest, personal, financial and spiritual, of the parishes and individual parishioners.

After a buffet supper at 6:30 P.M. the Rev. Robert A. Magill, D.D. Chairman of the Department of Christian Social Relations of the National Council made an address on "Social Welfare as Viewed by the General Convention." He felt that there had been two emphases; first that every member of every parish must feel the necessity of grass roots participation in all problems, and secondly that there must be, and increasingly was, a unity in the Church welding together all departments. Dr. Magill also spoke of the splendid work that had been done in the study of the field of the urban church but stated that the funds for this work had been cut from the budget.

The evening session was on the subject "The Social Responsibility of the Parish to the World" presented by Mrs. George Trowbridge and Mr. Max Franzen of the International Institute. Afterward a dramatic presentation concerning DPs was given by Miss Margaret Ruth Adams.

Literature and other information concerning matters discussed at the Institute are available at the office of the Department of Christian Social Relations at the Church House.

The Department of the Executive Council will sponsor a quiet day for church social workers some time during March.

CHRIST CHURCH TO GET NEW RECTOR

The Rev. Ernest A. de Bordenave, of Richmond, Va., has been elected 16th rector of old Christ Church, Second Street above Market. The election by the vestry and the 41-year-old clergyman's acceptance were announced to the congregation by W. Beaumont Whitney, 2nd, rector's warden, at a parish meeting. Mr. de Bordenave will take up his duties here April 1.

The historic church has been without a rector since the Rev. Dr. E. Felix Kloman resigned last September 15 to become rector of St. Alban's Church, Washington, D. C. The present minister-in-charge is the Rev. Robert M. Baur.

Mr. de Bordenave was born in Franklin, Va., June 24, 1908.

He was graduated from Virginia Theological Seminary with a bachelor of divinity degree in 1936.

Besides his present charge, Mr. de Bordenave has served the parishes of St. Paul's, Richmond, and St. Paul's, Alexandria, Va. From 1943 to 1946 he was a chaplain in the U. S. Navy, serving with advanced base units in the Mediterranean and later aboard the cruiser, U. S. S. Birmingham, in the Pacific. He holds the permanent rank of lieutenant commander.

In 1936 Mr. de Bordenave married Cyane Dandridge Williams, of Richmond. They have three children, Penelope Armistead, 11; Mary Page, eight, and Ernest A., III, six.

EPISCOPAL SOCIAL WELFARE

The Rt. Rev. Charles L. Street, Bishop Coadjutor of Chicago, has written the following review of EPISCOPAL SOCIAL WELFARE TODAY by the the Rev. J. Arnold Purdie, associate secretary in the National Council's Department of Christian Social Relations. The book is published by the National Council, price 25¢.

The social service agencies and institutions of the Episcopal Church have grown up through the years without any general plan. Groups of Church people in one diocese or another have seen the need for a hospital, a home for children, a home for the aged or some other institution and have tried to meet the need as best they could. Generous individuals have given money or left money in their wills to found institutions in accordance with some special interest of their own but often without giving too much consideration to the whole picture of social needs in their area and social services available to meet those needs. It was not until comparatively recent years, under the leadership of the Department of Christian Social Relations of the National Council, that Episcopalians have tried to view the task of their Church in this field as a whole and have been conscious of the need of planning.

For a number of years the Department of Christian Social Relations of the National Council has been collecting information about our Church institutions. Detailed studies of certain institutions and institutions in certain areas have been made, conferences have been held with leaders in institutional work, information has been gathered from other sources and now for the first time the Department presents in this attractively written and illustrated booklet of thirty-five pages, the story of what the Church is doing in the fields of child care, homes for the aged, hospitals, city mission and chaplaincy work and group agencies. The book provides not only a list of the agencies and an account of their work but also contains a great deal of suggestive material based on the best practices in social work today which will be helpful to agencies which are trying to do their work more effectively. The book will be invaluable, both to those responsible for the work of our Church agencies, diocesan departments of Christian social relations and board members and executives of agencies, and also to lay people generally who want to know more about what our Church should do and is doing, in the field of social welfare.

KEEP THIS HOME IN MIND

The Clergy and other persons of the Diocese interested in helping persons of very moderate means who have been ill and who need rest and quiet and proper food are invited to take advantage of the services which the James C. Smith Memorial Home for Sick and Convalescent White Women has been giving for the past 56 years under the direction of the Philadelphia Protestant Episcopal City Mission.

This Home, founded by Heloise C. Smith in memory of her husband, James C. Smith, is situated at Oakbourne in West Chester. It is a fine old country house, surrounded by 36 acres of attractive grounds in beautiful country.

The Home accommodates 21 guests. There are single and double rooms, including rooms on the first floor for persons unable to climb stairs. There are bathrooms on all floors.

In general, persons admitted to the Home include post-operative and medical convalescent cases, women needing pre-operative build-up, and prescribed rest cases. (Because of its specialized function the Home cannot be regarded as an ordinary holiday house.) Included in the groups named above would be compensated cardiac cases, certain types of diabetics, persons with fracture casts who are ambulatory and self-helpful, persons with crutches who have permission from their physician to use stairs if rooms on the first floor are not available.

The admission policy of the Home is non-sectarian.

Guests are invited to stay for two weeks with possible extension of time in exceptional cases.

A local physician is available in case of emergency. Mrs. Amelia K. Meehan, R. N., is the Nurse in Charge. Within limits, special diets are provided.

Religious Services are held every Sunday by Chaplains and Lay Readers of the City Mission.

Mrs. Smith provided in her will that no guest should pay directly or indirectly for care at the Home. This does not, of course, prevent us from giving a high standard of care.

Through the period of 56 years the Home has served more than 15,000 women. This figure in itself indicates the vast usefulness of the Home. Our income is not at the present time sufficient to enable us to further expand our work as much as we should like to do.

The Home is easily reached by Pennsylvania Railroad, West Chester Branch, to Oakbourne Station. Autos should use West Chester Pike to West Chester or Baltimore Pike through Media.

Admission application forms and further information regarding the Home may be obtained by writing or calling the Rev. James M. Collins, D.D., Executive Director, Old St. Paul's Church, 225 South Third Street. LOmbard 3-6441.

SERVICE ARRANGED FOR NURSES

City Mission Chaplain Lascelles-Ward, whose chief field of work is the Philadelphia General Hospital, has recently added to his Sunday Services there, a celebration of Holy Communion at 6:45 A.M. particularly for nurses who cannot attend later Services. Two nurses came to the Chaplain with promises from 15 other nurses to attend the Service regularly.

THE SHELTERING ARMS

On December 1, 1949, the Sheltering Arms gave up its maternity home, Ravenswood, at West School House and Gypsy Lanes, Germantown.

The Agency has not lessened its volume of work by this action, but has changed the emphasis, and is using individual foster families for the young women coming to its attention needing resident care, rather than group treatment under one roof. A maternity home is an institution which of necessity, if it serves the community, must be open to all ages, all creeds, all races, and all cultures. It is the belief of the Board and Staff of the Sheltering Arms that they can better serve the young women coming to their attention by this individual treatment in the family homes of the community.

We have been told that some of the clergy in the Diocese have thought that the agency was going out of existence because of the closing of the institution. Please feel that this step was taken only because it was thought that the work of the agency would be strengthened rather than weakened. We will be glad to continue to be of assistance to any young women you may wish to refer to us.

NEW UNIVERSITY CHAPLAIN

The Rev. Edward G. Harris, rector of St. Mark's Church, Southborough, Mass., for the past three years, has been elected chaplain of the University of Pennsylvania.

Mr. Harris was graduated from Harvard College in 1938 with the degree of bachelor of arts, and three years later received the degree of bachelor of divinity from the Episcopal Theological School, Cambridge, Mass., where he was awarded the Phillips Brooks Fellowship for graduate study. He also holds the degree of master of sacred theology from Union Theological Seminary.

As a chaplain in the United States Army during World War II, he served in the European theatre as chaplain of the 168th General Hospital and later as chaplain of Chanor Base Headquarters.

He was assistant minister of the Church of the Ascension in New York City from 1941 to 1944, and became rector of St. Mark's Church in Southborough in September, 1946. In addition to his parish work, he has been serving as teacher of Sacred Studies at St. Mark's School, Southborough, and as tutor at the Episcopal Theological School, Cambridge.

Mr. Harris, whose election to the chaplaincy at Pennsylvania was announced by President Harold E. Stassen of the University, will begin his work there about April 15.

LENT AT ST. MARK'S CHURCH

At St. Mark's Church, 1625 Locust Street, services during Lent have been announced as follows:

SUNDAYS — Holy Communion, 8, 9. Litany (in Procession), Solemn High Eucharist and Sermon, 11. Matins, 10:30. Choral Evensong, 4 p.m.

WEEKDAYS—Holy Communion, 7 (except Sat.) 7:45. Holy Eucharist, 12:10 p.m. Holy Days and Thursdays, 9:30. Matins, 7:30. Evensong, 5:30 p.m. Address 12:30 p.m., Wednesday and Friday.

TUESDAYS—School of Religion, 5:15 p.m. (The Rector) "God's Secret Unveiled: The Book of Revelation."

WEDNESDAYS—Stations of the Cross, 8 p.m.

FRIDAYS—Litany, 12 noon.

SATURDAYS—Confessions, 12 to 1 p.m. and 4 to 5 p.m.

MAUNDY THURSDAY — Holy Communion, 7, 7:45. Matins, 7:30. Solemn High Eucharist, Holy Communion, Procession to Altar of Repose and Sermon, 9:30. Evensong, 5:30 p.m.

GOOD FRIDAY—Matins, 7:45. Commemoration of the Passion, 12 to 3 p.m. (Litany, Liturgy of the Presanctified Gifts and Addresses on "Seven Words from the Cross.") Confessions, 3 to 4 p.m. Compline 5.30 p.m.

EASTER EVEN—Matins and Altar Service, 7:45. Blessing of the Paschal Candle and Evensong, 5 p.m. Confessions, 12 to 1, 4 to 5 and 8 to 9 p.m.

EASTER DAY—Holy Communion, 8, 9. Matins, 10:30. Procession, Solemn High Eucharist and Sermon, 11. Choral Evensong, 4 p.m.

ST. MARGARET's HOUSE

St. Ursula's Guild will hold a Retreat in St. Margaret's House, 5419 Germantown Avenue, from 6:00 o'clock Friday evening, March 17th, until Sunday morning, March 19th. The Conductor will be the Rev. Philip T. Fifer, Chaplain of the Guild. Reservations may be made by writing Mrs. Ralph E. Coonrad, 229 W. Seymour Street, Philadelphia 44.

Lenten Quiet Evening for Women, Saturday, March 25th. from 4:30 to 9:00 p.m. Conducted by the Rev. Donald C. Stuart at S. Margaret's House, 5419 Germantown Avenue, Philadelphia 44.

Lenten Quiet Day for Women, March 28th, beginning with the Holy Eucharist at 8:30 a.m. and closing at 3:15 p.m. Conducted by the Rev. Edmund B. Wood at S. Margaret's House, 5419 Germantown Avenue, Philadelphia 44.

Please make early reservations as only a limited number can be accommodated. Register with the Sister-in-Charge, Victor 4-4612.

SOMETHING FOR THE MEN

The Place of Laymen in the Episcopal Church

Editor's Note—This article on Letters of Transfer is the third of a series dealing with the place of the Layman in the Church. Watch for others in subsequent issues.

TRANSFERS

The records of Baptism and Confirmation remain permanently on the Register of the parish where originally entered. After Confirmation, as soon as the person confirmed receives Holy Communion, he is enrolled on the list of Communicants of the parish. We wish that we could say that this entry also remains always on the parish register where first entered; but this seems to be impossible, especially in a metropolitan area, such as the Diocese of Pennsylvania, where people are constantly moving from city to suburbs, and from parish to parish.

Every parish register contains many names on the list of communicants representing persons who have disappeared from the parish, and whose addresses are unknown. This is a sad commentary upon the indifference of many of the laity to their standing, privileges and responsibilities in the Church.

The canon law of the Church directs that a communicant in good standing removing from one parish or congregation to another, shall be entitled to receive and shall procure from the minister of such parish or mission, a certificate stating that he is duly registered or enrolled as a communicant in the parish from which he desires to be transferred. The responsibility for this matter of transfer rests with the laity, for the canon states that he "shall procure" the certificate of transfer.

The canon also directs that it shall be the duty of the rector or minister, learning of the removal of any member of his parish to another, without having secured a letter of transfer, to transmit to the minister of such parish a letter of advice informing him thereof. However, the rector of your old parish may not know where you have moved, or he may take it for granted that you intend to continue worshipping in your accustomed place.

Many persons are lost to the Church through ignorance or indifference to this matter of transfer. Incidentally, a letter of transfer is often most valuable in introducing a communicant of the Church to his new place of residence, as it marks him as a loyal Churchman who knows and observes the customs and laws of his Church.

Occasionally some one will ask for a letter of transfer "at large," without specifying a parish to which it is to be issued. Transfer cannot be procured in such manner, as the letter must be issued to some specific parish, and the transfer is not complete until the clergyman issuing the letter is notified that it has been received by the clergy man receiving it.

In the Diocese of Pennsylvania, canon XIV, section III requires that there shall be kept in the executive offices of the diocese, a central register or file of names of communicants who shall be reported by the ministers of parishes in the diocese as having been lost track of. Each year the minister is required to examine the list of communicants contained in the register of the parish which he serves and transfer to the diocesan list the names of any persons who have apparently left the community served by the parish, and of whose continued existence or whereabouts he has no information.

No person may be registered as a communicant in more than one parish at the same time. Communicants attending two or more parishes must decide the one in which they desire to be listed, and so notify the clergy. Are you sure that you are listed as a communicant in the parish where you desire to be so registered? If in doubt, look the matter up, and make sure your communicant status is properly settled.

ORDINATION

On St. Paul's Day, January 25th, Bishop Armstrong advanced to the Priesthood the Rev. David R. Matlack at St. James Church, Green Ridge. The candidate, who will continue his work as vicar of St. James Church, was presented by the Rev. John Vander Horst. The sermon was preached by the Rev. Charles H. Long, Jr.

THE EPISCOPAL ACADEMY

The Vestry of the Academy held an Assembly in connection with National Brotherhood Week, and also participated in a discussion of Vocational Christianity which was held early in February. The Reverend John Oliver Wilson, Chairman of the Federated Council of Churches' Commission on Youth Work was the main speaker. This conference brought together men prominent in their fields, as well as active in the church, to discuss with the young people how Christianity could be made more effective in that particular field.

During February the regular Wednesday Chapel Speakers included the Rev. Allen F. Kremer, '35, chaplain to the Episcopal students at the University of Pennsylvania, the Rev. A. Duane Smith, Pastor of the Overbrook Presbyterian Church, and the Rev. Christopher J. Atkinson, Rector of the St. James Church, Downingtown. Mr. Atkinson is the father of a boy now at the Academy.

The Rev. Elbert K. St. Claire, Academy chaplain, officiated at the Ash Wednesday Corporate Communion service held in the School's Chapel. The Rev. Richard T. Lyford assisted the Chaplain. It was followed by breakfast in the Academy dining room.

During Lent Mr. St. Claire will have several distinguished clergy speak to the boys at their Wednesday services. The Upper School Glee Club and the Middle School Hundred will sing a program of Lenten music in the Grand Court of Wanamaker's, at 5:00 P.M., on Wednesday, March 15th. Both groups will be under the direction of Mr. Curtis York, the Head of the Music Department.

There were two successful meetings between parents and faculty in February, and a third one will be held in March. During the year the parents of each class meet with the faculty to discuss their mutual problems and, often, to hear a distinguished speaker.

Members of the American history class will make their yearly pilgrimage to Washington, March 17th and 18th. While there, the boys will see many historical sites.

Robert Ives ('48) received an award at the Academy for being the leading scholar in his freshman class at Haverford College last year. He follows in the footsteps of John Cornog ('46) and Richard Pugh ('47) who led their respective freshmen classes at Princeton and Dartmouth.

The Student Fund Committee held a Talent Show in February. Next month they are holding a combination Bazaar and White Elephant Sale, familiar to all church-goers. The dates are March 14th, 15th and 16th, and all are welcome to buy or donate.

Mr. John Carradine, actor and former student shown with Dr. Fred Doolittle (center) and Dr. Greville Haslam, Headmaster of The Episcopal Academy

COLLEGE WORK

The first meeting of the year of the Commission on College Work of the Third Province was held January 13 and 14 at Virginia Seminary. The Reverend George Bean, chaplain at Lehigh University in Bethlehem, Pennsylvania, presided. Members of the Commission are the Reverend C. Edward Berger, Rector of St. Anne's Church in Annapolis and chaplain to Episcopal students and faculty members of the Naval Academy and St. John's College; Mrs. Alfred M. Chapman of Washington Crossing, Bucks County, Pennsylvania, representing the Woman's Auxiliary; the Reverend Hugh S. Clark, Rector of Redeemer Church in Pittsburgh and in charge of the Church's work at Carnegie Institute of Technology; the Reverend John N. Peabody, Rector of St. Andrew's Church in State College, Pennsylvania, and chaplain to Episcopalians of Pennsylvania State College; the Reverend Wilfred E. Roach, II who is in charge of the Episcopal group at Radford State College as well as being rector of Grace Church in Radford, Virginia. Miss Hazel King is Secretary for College Work in the Province; the Provincial office is located at 1702 Rhode Island Avenue, N.W. in Washington, D. C. where space has been provided through the generosity of Bishop Dun and the Diocese of Washington.

The Rev. Allen F. Kremer, Executive Secretary for the Commission for College Work of this Diocese (Corporation for Christian Work in Educational Institutions) reports that there are approximately 2200 college students listing "Episcopal preference" attending the major institutions in this Diocese. Through our Diocesan Commission the Church furthers Episcopal work in our local educational institutions. Furthermore it helps the Church to keep in touch with those students who are attending colleges outside the Diocese. In September letters were sent by the Commission to parishes and missions of this diocese asking for names and addresses of students who would be attending college. It was further requested that on a given Sunday college work receive special emphasis by sermon or at least by announcement and that there be special prayers for college work. The names and addresses of 78 students from 14 parishes in this diocese have been received and fowarded with a letter to the necessary chaplains or clergy.

The Rev. Roger W. Blanchard, the Executive Secretary for the College Work Division of the National Council will meet with clergy and laymen engaged in college work on Wednesday March 1st. The meeting is to be held from 2 to 5 in the Christian Association, University of Pennsylvania, 3601 Locust Street.

A parish Canterbury Club has been formed by the Rev. Richard Gurley, St. Martin's Church, Radnor, Pennsylvania. The first meeting was held when a number of college students from St. Martin's were home for the Christmas holidays. The group includes young people from the parish as well as college students. The primary purpose of the Club is to provide a clear understanding of the Christian faith in the light of higher education.

THE PENSION PICTURE

By the REV. F. C. HARTSHORNE

Increased Church Pension Fund Benefits and Assessments

Let us consider first the increases in the benefits, because if they are fully realized, the vestries, who have to make provision for the increases in the assessments may be more reconciled to them.

The benefits which have been increased are chiefly what are known as "Minimum Pensions." The necessity for the provision of such minimum pensions in The Church Pension Fund arises in this way. The amount that is payable to a Clergyman as pension upon his retirement at or after 68, or upon his becoming disabled at any age is a percentage of his average salary during his active ministry. This is 1¼% multiplied by the number of years he has been in the Fund. If that is 40 years, he will be entitled to 50% of his average salary, provided all assessments have been paid for him; if 20 years, then only one-quarter of his average salary, if only ten years, then only one-eighth of such salary. No one has yet been 40 years in the Fund, and no one will be until 1957, as the Fund started in 1917. When the Fund started a large proportion of the Clergy were well on in years, and so reached 68, or became disabled after being only a few years in the Fund. The same will always be true of men who become disabled before retirement age, or who come into the Ministry at, say 40, and thus reach 68 after being only 28 years in it. In all such cases, especially at the start of the Fund, the pensions, under the rules, would be inadequate, often extremely so, particularly at the beginning, and to some extent always, because of the beneficiary having been too few years in the Fund.

For the above reasons, when the Fund was planned it included a provision that the age allowance for a Clergyman should not be less than $600 a year, no matter how few years he had been in the Fund, and similar minima were established for disabled clergy and for widows and minor children. Such were and are "Minimum Pensions." But as in all such cases the assessments paid for such men were not sufficient to support the minimum, the starting of the Fund was conditioned on the Church contributing $5,000,000 to be drawn upon to take care of such "Accrued Liabilities," as they were called, failure to provide for which has wrecked many pension funds. Due to some $8,000,000 having been given, and because of the "favorable experience" of the Fund, and many Clergymen putting off retirement until after 68, a surplus over and above the required surplus accumulated, and out of this the Trustees arranged for, but did not guarantee the continuance thereof, an increase in the minimum payments to Clergymen to $1,000 subsequently reduced to about $900.

Due to the increased costs of living even the minimum allowance became not much more than the original $600, in purchasing power, and its inadequacy again became generally recognized, and the laity of the Church began demanding that something be done about it. The General Convention, last fall, received memorials on the subject from several Dioceses. The result was that the Convention directed the Church Pension Fund Trustees to increase minimum age and disability allowances to $1,500, or by more than 50%, and grants to widows and minor children proportionately. To support these increased allowances the Trustees were authorized to increase Church Pension Fund Assessments from 10% to 15% of salaries.

Our Diocesan Beneficiaries

By now all vestries, Mission Committees and others who have to provide for the payment of Church Pension Fund Assessments know exactly what the increase ordered by the General Convention will cost them. But no one in the Diocese knows what a very great help the new scale of pension payments is going to be to 124 beneficiaries in this Diocese. Believing that a knowledge of the very impressive facts would reconcile the people of the Church to the payment of this additional assessment the writer asked for and received from The Church Pension Fund the following figures.

Up to the beginning of this year the 124 beneficiaries of the Fund in this Diocese have been receiving pensions at the rate of $68,634.48 a year, but will now be paid $114,486 a year, an increase of 66%, against an increase in assessments of only 50%. 32 Age Allowances will be increased a total of $16,389, the largest increase being $867 and the smallest $121.44. 5 Total Disability payments will be increased a total of $2,960, the largest being $794, and the smallest $205. 68 Widows' Pensions will be increased a total of $25,301, the largest being $450, and the smallest being $43. This increase should give special satisfaction, as at best Widows' pensions are very small, and have to be, because they may, and many do live many years. In fact, Bishop Hart says that the Trustees are convinced that the best way for a woman to be sure of living a long time is to marry a Clergyman!

6 Orphan Allowances have been increased $200 each, and future such allowances will be on an increased scale.

So that is the picture in figures, and impressive it certainly is. But the much more important one is that which you must draw for yourselve, using your imaginations to draw it, what these increases must mean to the recipients. We are assured that the Lord loveth a cheerful giver, and perhaps the above information will induce such an attitude of mind on the part of Vestries and minor children proportionately. To and congregations towards the increase in assessments.

Salaries Too Small

And while the increases are a substantial improvement in the pension protection of the Clergy and their families, no one can seriously argue that they are adequate. And, what is more important, they ought not to distract attention from the fact that Clerical salaries are grossly out of line in comparison with the large increases that have taken place in almost all other cases. The fact that many of the present Clergy, especially the younger ones, can now count on a somewhat increased age allowance, if and when they retire at 68, does not mean that this action has made it any easier to live on their present inadequate salaries. One Clergyman writes that he has a son at college, but "it has been a terrific struggle to keep him there on my minimum salary." It would be unfortunate if the increases in Assessments should operate to discourage Vestries from increasing salaries where they could and should increase them.

The forthcoming issue of Protection Points, which is sent to all officers paying assessments, and others, will contain further information. Additional copies can be obtained from the Church Pension Fund, 29 Exchange Place, New York 5.

DIOCESAN LIBRARY
New Books Purchased for 1950:

The Atoning Life—Presiding Bishop's Book for Lent—Henry Sylvester Nash
Crisis in Education—Bernard Iddings Bell
Faith and History—Reinhold Neibuhr
The Hymnal Companion—Church Pension Fund
The Message and Silence of the American Pulpit—Bishop Sabapathy Kulandran
Psychology and the Parish Priest—Lindsay Dewar
The Weight of Glory—C. S. Lewis

Books for Study of the Bible

The following books and many others are on the shelves for the study of the Bible, which is the 1950 study for the family and the church:

The Bible in General

The Analyzed Bible—G. Campbell Morgan
The Bible—Rev. W. Russell Bowie
The Bible and the Common Reader—Mary Ellen Chase
The Bible for Today—John Stirling
The Bible in the Church—Robert M. Grant
A Book About the Bible—George Stimpson
A Guidebook to the Bible—Alice Parmelee
A Guide to Understanding the Bible—Harry Emerson Fosdick
How Came the Bible—Edgar J. Goodspeed
Knowing the Bible—Raymond C. Knox
Literary Lineage of the King James Bible—Chas. C. Butterworth
Modern Reader's Bible—R. G. Moulton
The Origin of the Bible—Theodore Gerald Soares
Through Lands of the Bible—H. V. Morton
The Truth of the Bible—Stanley A. Cook

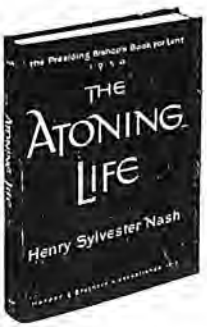
The Old Testament

Introduction to the Old Testament—Robert H. Pfeiffer
The Book of the Twelve Prophets—Julius A. Bewer
The Goodly Fellowship of the Prophets—John Paterson
Preaching From the Prophets—Kyle M. Yates
Personalities of the Old Testament—Fleming James
The Psalms—Ronald Knox
Preaching from the Psalms—Kyle M. Yates

The New Testament

History of the New Testament With Introduction to the Apocrypha—Robert H. Pfeiffer
The New Testament, Its Making and Meaning—Albert E. Barnett
The Gospels—Their Origin and Growth—Donald Wayne Riddle
The Purpose of the Gospels—Ernest F. Scott
Preaching the Gospel—Howard Chandler Robbins
The Lord's Sermon on the Mount—Saint Augustine
St. John and the Synoptic Gospels—Gardner-Smith
Readings in St. John's Gospel—William Temple
The Acts of the Apostles—Wilfred L. Knox
The Pauline Epistles and the Epistle to the Hebrews in their Historical Setting—F. J. Badcock
Interpretation of the Book of Revelation—Apostolos Makrakis

LENTEN READING



THE ATONING LIFE

The Presiding Bishop's Book for Lent 1950 by HENRY SYLVESTER NASH

To join the company of such books as THINGS THAT MATTER AND CHRISTIAN PERFECTION, Bishop Sherrill has selected another gem of devotional writing from the past. It has been acknowledged as one of the finest spiritual works of its time.
Bishop Sherrill commends the book for its vital theology related to life issues and the intelligible approach it furnishes to the Atonement. Chapter titles are: The Spirit of Wonder, The Proving Ground of Reality, Divine and Human Freedom, The Sovereign Will Called Faith, Law, The Final Problem of Life, The Mystery of Pleasure, The Mystery of Pain, Forgiveness and Law, The Atoning Life, and The Healing Question. **$1.00**

PHILLIPS BROOKS—Selected Sermons

In these thirty-one sermons the preacher and every Christian in search of inspiration will find in convenient form the essence of Phillips Brooks' spendid legacy of dedicated oratory. Still true and still significant for today and tomorrow, beautiful in language, rich with emotion, and irresistible with the force of their speaker's urgent faith, these sermons are of permanent value. **$5.00**

THE WAY TO POWER AND POISE by E. STANLEY JONES

This book brings the key to a release from the tensions of worry and frustration. It unlocks a new creative power—God-sent and God-centered power that can make life over, strengthen and sustain the human spirit through all adversity. It is a logical, workable guide to spiritual and physical well-being. For daily devotions. 384 Pages Pocket Size: **$1.25**

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I give and bequeath to The Church Foundation, a corporation of the State of Pennsylvania, the Designated Trustee of the Protestant Episcopal Church in the Diocese of Pennsylvania, the sum of ..... dollars, to be added to the principal of the Fund for the Endowment of the Episcopate in said Diocese.

For a gift of securities by Will:

I hereby give and bequeath to The Church Foundation, a corporation of the State of Pennsylvania, the Designated Trustee of the Protestant Episcopal Church in the Diocese of Pennsylvania, the following securities (description of the bonds, shares of stock or other securities given), to be added to the principal of the Fund for the Endowment of the Episcopate in said Diocese.

For a gift of real estate by Will:

I give and devise to The Church Foundation, a corporation of the State of Pennsylvania, its successors and assigns, the Designated Trustee of the Protestant Episcopal Church in the Diocese of Pennsylvania, to be added to the principal of the Fund for the Endowment of the Episcopate in said Diocese, all that certain (here describe the property or ground rent intended to be given).

For a gift of money inter vivos:

I give to The Church Foundation, a corporation of the State of Pennsylvania, the Designated Trustee of the Protestant Episcopal Church in the Diocese of Pennsylvania, the sum of .....dollars, to be added to the principal of the Fund for the Endowment of the Episcopate in said Diocese.

For a gift of securities inter vivos:

I hereby give and deliver to The Church Foundation, a corporation of the State of Pennsylvania, the Designated Trustee of the Protestant Episcopal Church in the Diocese of Pennsylvania, the following securities, to wit: (description of the bonds, shares of stock, or other certificates given), to be added to the principal of the Fund for the Endowment of the Episcopate in said Diocese.

Checks, bonds or other gifts for the above purpose may be sent to the Bishop at the Church House, 202 South 19th Street, Philadelphia 3, clearly marked for the Fund for the Endowment of the Episcopate, Diocese of Pennsylvania.

ESSAY COMPETITION

The announcement of arrangements for an essay contest sent out by the Committee on the Fund for the Episcopate began immediately to bring responses. Two students have asked for circulars so that they may consider entering the competition. Many of the clergy have requested additional copies, after exhausting their original supply. The announcements have been made by Church School superintendents. Students in Church School classes of high school age have made it the subject of discussion in their regular class sessions.

Essays are to be typewritten, not less than 2000 words in length, and may be based on the life and work of any one of the following Anglican bishops: William White, Alonzo Potter, Charles Brent, Charles Gore or William Temple. The essays should be sent to Miss Frances Sappington, secretary of the committee, Church House.

Books and articles on the lives assigned will be available on a special shelf in the library of the Philadelphia Divinity School, 42nd & Spruce Streets. Many of them will be found also in other libraries. We print herewith an exhaustive list of this material. The Committee is doing a fine service in stimulating such interest among the young people of our church. The competition makes a fine Lenten project. Be sure to ask your rector for further details. Time is limited.

Source Material

General Reading

S. D. McConnell—*History of the American Church*
W. W. Manross—*The History of the American Episcopal Church*
W. S. Perry—*History of the American Church*
W. S. Perry—*The Episcopate in America*
E. C. Chorley—*Men & Movements in the American Episcopal Church*

Special Books and Other Reading Matter On the Bishops

BISHOP WHITE:
W. H. Stowe—*Life and Letters of Bp. W. White*
Bird Wilson—*Memoirs of the Life of the Rt. Rev. Wm. White*
F. C. Morehouse—*Some American Churchmen*
W. W. Manross—*Wm. White, A Sketch of the First Bishop of Penna.*
Historical Magazine of the Protestant Episcopal Church—(Bp. Wm. White number March, 1937)
Dictionary of American Biography—1936 Edition, Vol. XX, page 121
Encyclopedia Americana — 1940 Edition, Vol. XXIX, page 269

BISHOP POTTER:
M. A. DeWolfe Howe—*Memoirs of Life and Services of the Rt. Rev. Alonzo Potter*

W. B. Stevens—*Discourse of the Commemoration re the Rt. Rev. Alonzo Potter*
W. W. Manross—*A Great Evangelist—Alonza Potter*—(*Historical Magazine of the Protestant Episcopal Church, June,* 1940)
Encyclopedia Britannica—1948 Edition, Vol. XVIII, page 337.
Dictionary of American Biography, 1935 Edition, Vol. XV, page 124
Encyclopedia Americana — 1940 Edition, Vol. XXII, page 451

BISHOP GORE:
G. L. Prestige—*Life of Charles Gore*
Gordon Crosse—*Charles Gore, A Biographical Sketch*
Roger Lloyd—*Church of Eng. in the 20th Century*
Encyclopedia Britannica—1948 Edition, Vol. X, page 529

BISHOP BRENT:
A. Zabriskie—*Bishop Brent*
Spirit of Missions, Vol. XCIV (1929), pp. 296-298
Bishop Brent—*Adventure for God*
Eleanor Slater—*Charles Brent, Everybody's Bishop*
Encyclopedia Americana — 1940 Edition, Vol. IV, page 467
Who Was Who in America—1897-1942

BISHOP TEMPLE:
F. R. Iremonger—*William Temple, His Life, etc.*
William Temple, An Estimate and an Appreciation — (Contributors: Carpenter, Matthews, and others) Clarke & Co., Ltd., 1946
Encyclopedia Britannica — 1948 Edition, Vol. XXI, page 926
A. E. Baker—*William Temple and His Message*—Pelican Books, 1946

Newspapers as follows:
Phila. Bulletin — February 23, 1942 — Wm. Temple
Phila. Bulletin—October 26, 1944—Wm. Temple
Phila. Record—October 27, 1944—Wm. Temple
Phila. Inquirer—October 27, 1944—Wm. Temple
N. Y. Times—October 27, 1944—Wm. Temple
Washington Post—October 27, 1944—Wm. Temple

MISSION IN PASSION WEEK

Mr. George Benedict, who was formerly a Jewish Rabbi, will conduct a special Mission in St. Stephen's Church, 10th above Chestnut, during Passion Week (March 26 to April 2). The American Bible Society will cooperate by distributing each night copies of the book of Holy Scriptures from which the text of the address is taken. The chair in which Bishop White sat as President of the Pennsylvania Bible Society will be placed in the chancel of the church and occupied by the men who will read the scripture lesson. The readers will be Dr. Henry Hodges, Mr. Samuel F. Houston, Mr. I. Smith Raspin, Mr. E. Osborne Coates, Mr. George B. Shearer, Mr. J. Kennard Weaver and Mr. Henry Lear.

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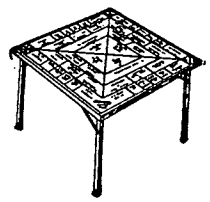
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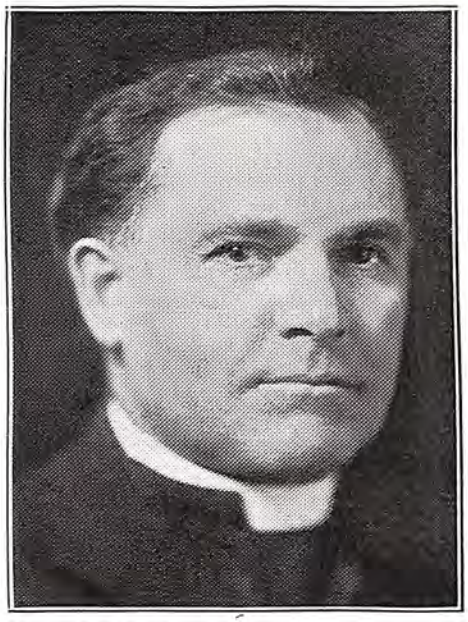

IN GOD'S KEEPING

The Rev. Joseph Fort Newton, rector of the Church of St. Luke and the Epiphany, 330 S. 13th Street, died suddenly at his home in Merion on January 24th and was buried from the Church on January 27th.

Born in Texas in 1876, son of a Baptist minister, he had earned for himself an enviable reputation as preacher and author before entering the ministry of the Episcopal Church in 1926, when he was ordained by the late Bishop Garland. Since then he confined his ministry to the Diocese of Pennsylvania, serving as rector of St. Paul's Church, Overbrook, co-rector of St. James Church, 22nd and Walnut Streets, and since 1938 rector of the Church of St. Luke and the Epiphany.

FILIPINOS HELP THEMSELVES

Spontaneous gifts made by Church people in the Philippines for construction, repairs and equipment of mission buildings and institutions since liberation amount to more than $200,000. Among the things that have been done by Filipino Christians are the following: Paid about two-thirds of the cost of repairing and equipping Brent School; rehabilitated the boys' school at Bontoc for temporary use; erected buildings for St. Paul's Memorial High School, Balbalasang; built temporary quarters for native workers in Upi; added eight additional classrooms and a new assembly hall at St. Stephen's Chinese School, Manila; built Holy Trinity parish house, Manila; installed and equipped a cancer clinic and installed new electric laundry equipment at St. Luke's Hospital, Manila; paid part of the cost of sexton's quarters, St. Peter's, Manila.

INTERCESSIONS AND STUDY BY MISSION STUDY ALUMNAE

The Mission Study Class Alumnae will hold its mid Lent meeting in Holy Trinity Parish House Tuesday, March 14th, at 2.30 p.m., when there will be intercessions and reading of letters from missionaries. Under the same auspices there will be a series of four Friday morning study classes on Japan at the Churchwoman's Club, 1919 Walnut Street, 10.30 to 12, March 10, 17, 24, and 31. The leader will be Mrs. Arthur L. M. Worthey.

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